

# AMMAA NEWS

Publication of the  
Armenian Missionary Association of America  
140 Forest Ave., Paramus, NJ 07652  
August, 1988, Vol. XXII, No. 4  
Telephone: (201) 265-2607, 2608

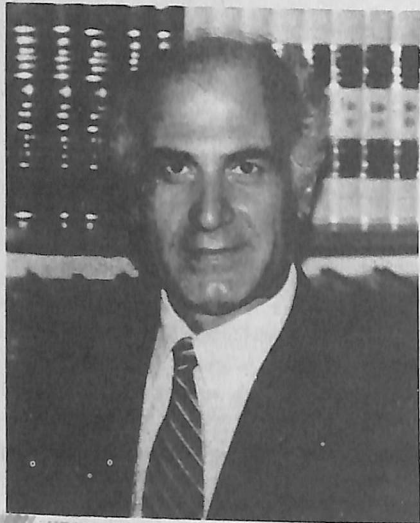
Editor:  
M.B. Janbazian



Some of the Members of the Armenian Evangelical Church of Kokkinia (Athens), Greece,  
which was visited last May by the Executive Director of the AMAA.

# THE LIVING TESTIMONY OF REV. YENOVK HADIDIAN

— M. B. Janbazian



M. B. Janbazian

The Armenian Missionary Association of America (AMAA) carries on its mission through local churches, christian organizations and service agencies. Because of this fact, local pastors and christian workers play a crucial role in the mission and service ministry of the AMAA. While our faithful and generous members provide the much-needed financial resources for the programs of the AMAA, our colleagues in the mission field provide the human resources for the implementation of the missionary agenda of the Association. While the AMAA serves as the "missionary arm" of our churches, our local christian workers act as AMAA's "missionary hands" which translate the missionary interest of our members into practical service.

This issue of the AMAA NEWS honors the memory of Rev. Yenovk Hadidian who has served as one of the most active and untiring "missionary hands" in AMAA's mission field.

Rev. Hadidian began his ministry in the early 1920s, and until his death in 1964, he faithfully and sacrificially served on the firing line of our Association's evangelistic, educational and relief efforts in Lebanon.

Rev. Hadidian was an Armenian Evangelical pastor, but his ministry extended to Armenians of all denominational affiliations or political inclinations. "He put no distinction between pharisee and

publican, the Protestant and the Gregorian."

Rev. Hadidian was certainly a born leader with a truly commanding presence. Yet, at no time did he seek the friendship or endorsement of "the rich and the famous," a shortcoming for which many religious leaders are criticized often justifiably. He strived to be only a humble servant of his Master, and he focused his attention on the needs of the poor and the weak. "His only motto was to defend the widow and to help the poor, the destitute, the old, the sick and every kind of person in need." In his efforts to serve the unfortunate, he earned the honorable title, "Friend of the Sick and the Needy."

Rev. Hadidian's most fruitful ministry was rendered during a period when our people was going through the post-genocide phase of our tragic history—homelessness, hopelessness, uprootedness, illiteracy, disease and poverty. There were multitudinous and overwhelming needs that had to be addressed with little or often nonexistent material, organizational and human resources. That Rev. Hadidian's achievements coincided in time with the hardships experienced in those formative years of the Armenian community of Lebanon is no mere coincidence. He was a man of undiminished vision and unfathomable faith. He looked at the needs of his people and he saw in them golden opportunities to demonstrate Christ's love and compassion. He looked at the difficult circumstances surrounding his ministry, and he saw in them a challenge to his faith in a Lord who, in sending His followers to the mission field, promised, "I am with you always to the close of the Age."

But, what sets Rev. Hadidian apart as one of the great "missionary hands" in the history of Armenian missions is that he rendered a far-reaching and lasting ministry through his pivotal role in the founding of a number of important institutions, such as, the Armenian National Sanatorium, the Armenian Evangelical Church of Ashrefieh, the Armenian Evangelical Central High School, and a number of other schools in Lebanon.

These institutions, which still exist and continue their vital service to our people in Lebanon, represent living memorials to the vision and loving labors of Rev. Hadidian.

Our purpose in dedicating this issue to the memory of Rev. Hadidian is not to present a belated posthumous testimony to the ministry of a person who passed from our midst some 24 years ago. Rev. Hadidian's testimony is alive, and his ministry still continues to change lives for the better through the life and the work of the institutions he founded. The following pages, therefore, are meant as a token of our gratitude for the legacy of a person who, in his life and strivings, embodied the vision and mission we all cherish as members and friends of the AMAA.

## STOP PRESS . . .

It is with profound sorrow that we announce the passing away of **Dr. John Keuhnelian**, a former president of AMAA and the pioneer of our scholarship program, on Tuesday, August 2, 1988, at the age of 60. Dr. Keuhnelian was in ill health for the past few years with leukemia. The Funeral Service was held on August 6th. Memorial gifts or "in lieu of flower" donations have been assigned to the Armenian Missionary Association of America and the Armenian Presbyterian Church of Paramus.

The Board of Directors express their heartfelt condolences to his wife, Gladys, and Children.

The next issue of the AMAA NEWS will be dedicated to Dr. Keuhnelian's memory.

**IF YOU HAVE RECEIVED more than one copy of the AMAA NEWS, will you pass it along to a friend.**

**Thank you**

# MY BROTHER YENOVK

— Yervant H. Hadidian



Dr. Yervant H. Hadidian

An extraordinary person was my brother, Yenovk. He was the oldest of seven children. He was born to be a leader. For an outsider it is difficult to understand and form an objective appreciation of him and his works. It is not easy also for this writer whose relationship with him for forty years has been primarily through correspondence. Indeed, it is not easier even for one who has been continually in touch with him.

One cannot understand a true leader just as he is, or through analysis to penetrate the essence that makes him one. It would not be far from the truth if it was said that a person about whom opposing views are not expressed does not have qualifications for leadership. The best example of this is Jesus. From the start neither his family nor his disciples were able to understand Him. He left an impression and produced results which at times authors found themselves inadequate to understand or interpret. Contradictory tendencies pro and con seemed to be woven in His person. Hence, people could not help but ask: "Who is this man? What kind of person is He?"

Yenovk yearned to be a humble disciple of Jesus. The zeal to be like Him had created within Yenovk, to a certain degree, a personality that seemed hard to understand at times. Nevertheless, conflicting trends, brought together in Yenovk, instead of neutralizing each other had become reconciled into an integral whole—one of those combinations that make a leader hard to understand.

In Yenovk you could see trends of liberalism and conservatism, self-control, humility, self-sacrifice, cooperation, and yet he seemed to be domineering and self-contained. He was compassionate and caring, loving and tolerant and yet disciplined, demanding and uncompromising. He was an idealist and a dreamer and yet a realist and pragmatic toiler. He could be a loner and he could also be sociable. Yenovk believed in a God who loved and yet he also feared God's eternal punishment.

These qualities appeared according to the demands of circumstances and the resulting reactions, pro or con, showed

the maturity of the person who was subjected to the impact of Yenovk's personality. Therefore, he had loyal friends or opponents who sought his fall. Some of the latter eventually repenting later turned back and sought his forgiveness.

At times Yenovk's position seemed questionable to this writer also. He would answer that the people's maturity of understanding and the given environment made his position imperative, moreover it was all for their good. He also added that in the United States under prevailing conditions things could be different.

He was not headstrong but with an iron hand he toiled within the confines of his responsibilities so that the fruitfulness of his labors would not be compromised and the realizations of his dreams would not be stopped. It was a credit to his pastoral leadership and personal merits that for over forty years he kept his congregation united and alert in spite of the fact that it was constituted from eighty different localities in Turkey with an almost equal variety of views and mentalities and in spite of an underground of opposition that constantly tried to destroy this unity in variety.

Yenovk also succeeded in securing the cooperation of high-level government, civil and inter-denominational leaders who recognized his neutral stand in partisan matters and who, therefore, supported him in projects like the Armenian National Sanatorium of Azounieh. For someone rendering a similar service maybe a memorial would be erected. But this man initiated and planned all the preliminary work of this worthy institution and carried the burden because of his compassion and love for the suffering patients with the sole reward that he expected to hear from the Master who said, "Well done, good and faithful servant."

Theological differences existed between this writer and the subject. He was a conservative and I a liberal (seeking the truth). Yet conservatism did not become intolerance with him. He did not have the pretension of depriving heaven from those who disagreed with him. When he came to America he was happily surprised

when he beheld an unexpected enthusiasm and love for the church from the so-called materialistic and liberal Armenian Protestant churches. He did not follow the path of extremists who consider the social gospel useless. On the contrary, my brother Yenovk spent his whole life working for the physical liberation of the needy, the diseased and the oppressed, following his Master's example. His helping hand remained extended and his compassionate heart open to those who came to his door with this or that request. It was very rare that those who called with this or that request returned back without his kindly wife setting upon the table all the food available in the house. Like the Apostle Paul he was willing to be denied from heaven, if by that he could save his compatriots from hell in this world or the coming one.

Therefore, my brother was a patriot in the noblest sense of the word. Patriotism for him was not rabble-rousing, or revolution, or worship of the past, but it was a wholehearted and self-forgetful dedication for the benefit of the nation with whose needs and sufferings he identified himself. He suffered with the sufferings of his compatriots and rejoiced with their joys in the full sense of the word. The church, for him, was not a national institution but the house of prayer for all nations and, therefore, the loftiest medium by which to save them from error.



As a religious leader he had combined in him the pastor, the priest, the evangelist, the social worker, the organizer and the servant of all.

"The Salvation of Souls" had been the theme of his preaching, endeavors and writings. I have not received a letter from him where he did not mention the imperative and urgent importance of this theme. Through the example of his life he also showed that inseparable parts of the salvation of souls were the healing of the body, the education of the mind and the betterment of economic conditions. It was for this reason that every day his mind was occupied trying to provide education for the illiterate, trade schools for the poor and a sanatorium for the ill, and to this end he wrote innumerable letters to all the four corners of the earth to arouse the conscience and to secure the help of people. He used to write and wait, he would write again and wait—as the years passed, always persevering and never losing hope. From where did he get his vigor and his infinite patience? Was it from his nervous energy or from the tears created by the physical and spiritual needs of others? For him this energy had only one source, namely, his personal relationship with God.

Did my brother ever show favoritism or make mistakes? Certainly no leader with human attributes has been exempt from it. Were all his convictions right or his reasonings correct? Certainly not. But behind all the expression of his faith and words, the motivating force was the urge to serve, combined with the conviction that he worked for the truth and for God.

On the one hand when the fundamentalist evangelist Kharalambos came to Aintab attacking the churches and the clergy and agitating the Armenian community, it was Yenovk who stood up as



The Rev. Yenovk and Mrs. Helen Hadidian

a barrier against the destructive current of fundamentalism, preaching to thousands Sunday after Sunday on the theme "the letter killeth, the spirit reviveth."

On the other hand Yenovk took an iron stand against the ordination of a modernist preacher, because he was worried that this ordination would release a liberal current which under the circumstances could be destructive, but he did not hide appreciation towards the sincerity and noble character of the candidate.

Under the given circumstances, he saw in front of him a hungry people and he had pity on them. Though his prescription, even to this writer, his brother, was not always a remedy, yet for him through

his light and experience it was imperative and, therefore, he felt impelled to obey his conscience.

Even his adversaries must admit that the good coming from this humble servant of God was torrential in which disappeared the droplets of his attitude, sometimes irrational, which often became objects of bitter criticism and derision.

In one word, the good values of his life were incomparably more than his errors and, therefore, he became in the full sense of the word a benefactor first to his nation, then to humanity, and a leader the likes of which is rare in the Armenian community.

Translated from Armenian  
by R.P. Rubyan

## THE GOOD SHEPHERD

— Stepan Mekhitarian

"Leave your child here—you go back home."

I was young, hardly 5-6 years old. We lived in one of the wooden shacks of the Armenian refugee camp—a short distance from the Protestant Church and School.

In those days my father was partially

paralyzed and bedridden. With the aid of two crutches he could barely move.

It was the autumn reopening of school. Parents were registering their children in the school of their choice. My invalid father—dragging himself on crutches—led me to school.

Barefoot and holding my father's coat,

I followed him. The two of us dragged ourselves to the National Sahagian School which belonged to the Gregorian community. But we were not accepted on account of our poverty.

With tearful eyes we set on our way back home. Along the way, as we reached the Protestant School, a youth

came running and said, "Father, please wait. Our Badveli noticed you a little while ago."

A middle-sized man with a paternal smile approached us and said, "Why is this child crying?"

"Badveli," answered my Father, "I took him to our school to have him registered. They expected me to pay. But how? You see my condition."

"Very well," said Badveli, "Leave your boy here and you go back home."

This was the compassionate pastor's answer to some weak creature depressed and disheartened by a stroke of ill luck. The pastor's only goal was to help weak

and needy Armenians.

Indeed, Reverend Yenovk Hadidian was the personification of kindness, goodness and sacrifice; and love was the essence of his soul. His entire life was dedication. He put no distinction between Pharisee and publican, or Protestant and Gregorian; his only motto was to defend the widow and to help the poor, the destitute, the old, the sick and every kind of person in need. Here is a true picture of a man of good deeds, on whose head the crown of glory shines with heavenly and eternal illumination. Indeed, it would be no exaggeration to declare that just as Martin Luther was one of the founders

of Protestantism, by the same token the Reverend Yenovk Hadidian became the founder of the Armenian Evangelical Congregation in Lebanon. This public confession is one undeniable fact, and it is above any doubt.

Our dear Badveli not only supplied spiritual nourishment to our souls but he also preached and taught us to love the nation, the soil and all people without distinction, and to help the poor, the old and the needy.

May these words be the least portion of gratitude expressed by one of his pupils, Stepan Mekhitarian.

## THE REV. YENOVK HADIDIAN

— M. H. Shnorhokian

It seems God sent Rev. Hadidian to our earth to make the meaning of several terms more tangible and easy to understand—

- Vision—the ability to see future possibilities under most unfavorable conditions;

- Achievements and accomplishments;

- Unshakeable will power to be able to fight all kinds of obstacles.

These qualities were seen in Rev. Hadidian, especially in the Armenian Camps of Beirut, Lebanon.

The name of Rev. Hadidian is associated with four kinds of institutions:

- Armenian Evangelical Church of Ashrefiyeh, Beirut;

- Armenian Evangelical Central High School, Beirut;

- Armenian National Sanatorium, Lebanon;

- Armenian Evangelical Primary Schools in three different sections of Beirut.

These institutions were directly founded by him, and he was the central force behind them for many years.

His name is also associated with the Armenian Evangelical Union of the Near East, though he was not its founder. However, he was one of the central figures behind it until the nineteen-fifties.

### Armenian Camps of Beirut

During 1920-1922, thousands of Armenians, remnants of the genocide, were forced by the armies of Mustafa

Kemal to flee their homelands in Turkish Armenia, Cilicia and western Turkey to Beirut and other parts of the Middle East. Having left all their possessions in Turkey, they came to Beirut in the most miserable condition, and for shelter they put together rude huts of tin and wood.

These tin huts were one of the dominant features of Beirut during 1922-1932. They covered a huge area, beginning near the Electricity Company of Beirut and extended for several miles towards the east, reaching the vicinity of Antelias. The camps consisted of thousands, tens of thousands of huts, all leaning against each other, mostly one story in height. If you looked from an adjoining hill, they would look like thousands of bats, in the words of Philip Zakarian, lying on the ground with outstretched wings.

The dominant features of these camps were:

- Mud in winter and dust during summer;

- Absence of all hygienic facilities, with no plumbing or private bathrooms;

- Poverty and lack of nourishment;

- Thunderous noise when heavy rains fell on the tin roofs or when the wind blew;

- Extreme heat during summer, under the blazing sun;

- Extreme cold during winter, when icy winds blew through thousands of fissures in the tin walls;

- Water had to be carried home from one of several fountains established in dif-

ferent sections of the community.

The Armenian Evangelical Church of Ashrefiyeh and the Central High School had their beginnings in these camps.

In the course of his many visits to the poor and sick in these camps, Rev. Hadidian determined to establish an Armenian Sanatorium to help relieve the illness and distress he witnessed daily.

Soon all three—church, schools, Sanatorium—became centers of hope, faith, dignity, education for tens of thousands of Armenians, including the poor, the helpless and the sick.

### Foundation of Armenian Evangelical Church of Ashrefiyeh and Armenian Evangelical Central High School

Rev. Yenovk Hadidian was already in Beirut in 1920. He was the pastor of the newly-formed Armenian Evangelical Church in the city of Beirut.

From the beginning he was intensely interested in the Armenian population in these camps. He made frequent visits there, formed a group of Armenian Evangelicals from the camps and told them about his visions.

With the help of these men and other Armenian and foreign friends, he built two wooden structures. One was a hall and would serve as the House of God for worship; the other, consisting of several rooms, would become as a lighthouse a school for liberal and Christian education. This was during 1921-1922.



109-91



Rev. Hadidian never underestimated the importance of an institution of higher learning. He believed that higher education was an essential part of Armenian Evangelical christianity.

Both these institutions served their purposes in these camps until 1931, when they both moved to their present location on the hill of Ashrefiyeh. Both were housed in a large modern building presented to them as a gift from Rev. Henry Riggs, of the American-based mission, in memory of his wife and daughter who had died in Turkey during the years of Armenian genocide.

The Armenian Evangelical Church and Central High School served the Armenian nation as lighthouses spreading the Word of God and imparting Christian and ethnic education to the new generation.

Rev. Yenovk Hadidian had been the great force behind both institutions, until Boards of Directors were established to take over their respective management responsibilities.

In the early 1970's, through the benevolence of the Stephen Philibosian Fund, a five-story building was added to the campus of the school.

Both institutions continue to serve our people to this day.

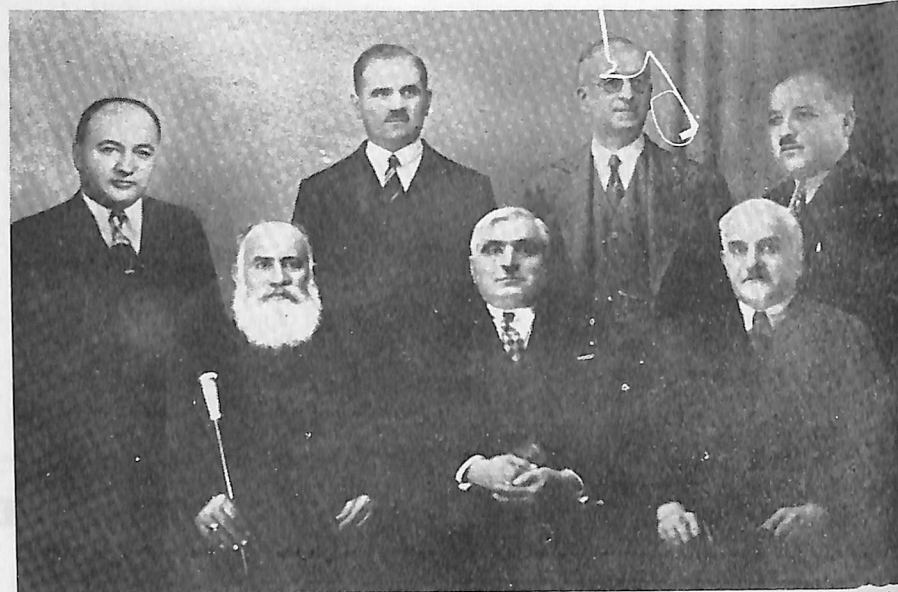
Central High School is the leading secondary school in the area, receiving graduates from several surrounding Armenian primary schools.

### Armenian National Sanatorium

Rev. Hadidian is the unquestioned founder of this institution. As a young pastor he was regularly in touch with the Armenian inhabitants of the camps, helping people in any way he could. He saw that many people were suffering from tuberculosis. He was concerned not only about the sick, but also about the family members and neighbors of the sick. Especially vulnerable were the undernourished and impoverished children in the camps.

Rev. Hadidian was greatly disturbed. He expressed his deep concern to the religious leaders of Armenian Apostolic and Armenian Catholic communities—Rev. Souren Vartabed Kemhajian and Rev. Hagop Vartabed Nesimian.

Rev. Hadidian and other Armenian



Members of the First Board of Trustees of the Armenian National Sanatorium, from left: Archbishop Yeghishe Garoyan, Rev. Yenovk Hadidian and Mr. K. Nafilian. Second row, from left: Mr. D. Serabian, Dr. K. Vartabedian, Dr. D. Yenikomoushian and Dr. Dikran Berberian.

leaders sought help from several organizations, including the Near East Relief Society and the American Presbyterian Mission, whose secretary was Rev. James Nicol. The Presbyterian Mission had a building in Mameltein, 15 miles north of Beirut, in an isolated location. The Mission offered this building to the Armenians, along with some financial help. This was the beginning of the Armenian Sanatorium, which opened its doors in 1923.

Although this was not an ideal place for a sanatorium, nevertheless it served three fundamental purposes:

With the help of doctors and nurses, this sanatorium took much better care of the sick than was possible in the camps;

Thousands of people in the camps, especially children, were saved from being infected in the unhealthy camp environment;

The Armenian Sanatorium became a strong focus of cooperation among the Armenian Apostolic, Armenian Catholic and Armenian Evangelical communities, not only in Lebanon but throughout the world;

Many Armenians and foreigners participated in the Sanatorium's continuing growth.

In 1938, the Armenian Sanatorium was transferred to its present location in

the Lebanese Mountains, near the village of Azounieh. In its present location, the Armenian Sanatorium served and serves many Arab patients as well, who prefer the Armenian institution to other sanatoria.

The most difficult years in the history of the Sanatorium were those between 1923 and 1938, when almost the entire responsibility lay on Rev. Hadidian, who was both the chairman and the treasurer of the Sanatorium. Though the Armenians and friends of the Sanatorium supported the institution, the work was not properly organized until after 1938.

This institution still continues its medical and relief services to the Armenian people, under the auspices to the Armenian Catholicate of Cilicia and the Armenian Evangelical Union of the Near East, supported by Armenians throughout the Diaspora.

### Founder of Several Primary Schools

The concerns of Rev. Y. Hadidian were not limited to these three institutions alone. He was very much concerned with the education of children. Wherever he saw children playing in mud and dust in the streets, during school season, he contacted their parents, found one or two rooms in the vicinity, located a teacher or two and started a non-denominational school.

On his own initiative he opened three primary schools in Beirut and its suburbs: A primary school in Hayashen in 1931; A primary school in the St. Michele area in 1948; and A primary school in Dora, Bourj-Hammoud in 1951.

In these enterprises much credit also goes to the Armenian Missionary Association of America. The executive secretaries of that great institution then were Rev. A.A. Bedikian and Rev. P.H. Kalfayan, intimate friends of Rev. Hadidian, on whose support he had great confidence.

All three primary schools and several others later were endowed with suitable buildings and modern facilities thanks to the endeavors of Stephen Philibosian and his friends in the United States of America.

### Tempestuous Life of Rev. Hadidian

Rev. Hadidian's vision, accomplishments and unshakeable determination often caused him problems. He frequently encountered resistance and rebuff, and even ridicule and persecution, from various quarters, not excluding the Arme-

nian Evangelical community.

But his strong willpower and his convictions about the usefulness of his enterprises gave him the energy to overcome all kinds of obstacles, often single-handedly.

Dr. Schlesinger defines greatness as the ability to change the direction of the history of a people. This kind of greatness always contains some degree of authoritarianism, which does not always take the ideas and feelings of others into consideration, and even hurts the feelings of friends. Rev. Hadidian had this element in him. He was more a man of action than a man seeking popularity.

### Role of Mrs. Helen Hadidian

The role of Mrs. Helen Koundakjian-Hadidian can never be overemphasized. Behind the vision of Rev. Hadidian and especially behind his successes in overcoming obstacles, there was the Yeretzgin Helen with her smile, understanding and unrivaled hospitality. Thanks to Mrs. Hadidian, their home was always open to the poor, the needy, and the troubled. There they found food, help, comfort and

counsel.

Mrs. Hadidian also was the calming spirit that tempered the tempestuous life of Rev. Hadidian. He surely would have succumbed to the obstacles and difficulties in his path if Mrs. Hadidian had not been beside him to soothe him and create a warm and supportive home atmosphere.

### Rev. Hadidian—The Builder

The word "builder" is an honorary title our nation bestows on some of its leaders. During the seventh century the title was given to Catholicos Nerses III, who built the famous cathedral "Zvartnotz."

This title could be given also to Rev. Yenovk Hadidian, who built a church, several schools and the Armenian National Sanatorium.

If Rev. Yenovk Hadidian had died during the genocide, or if he had emigrated to some other country after the genocide, probably the history of the Armenian Evangelical Church in the Near East might not have several of its beacons of worship, education and health.

## ՀԱՏՈՒԱԾՆԵՐ ԵՂԲՐ ՄԸ ՅՈՒՇԱՏԵՏՐԷՆ

Քաղեց՝ Տոբ. Բիւզանդ Հատիտեան

Հայրս երբ ամուսնացաւ եօթն օր եօթն գիշեր հարսնիք երաւ: Չէ՞ որ Մայր Եկեղեցիի մէջ լուսարարարի եւ Ազգային Դպրոցի մէջ վարժապետի զոյգ պաշտօնները կը վարէր: Պէտք էր փառաւոր հարսնիք, բայց եօթն տարին չբաւեց անոր պարտին տակին ելլելու համար: Մինչեւ որ պարտքը լմնցաւ, ընտանիքը եօթն զաւակներով հարստացաւ: Առջնեկը կոչուեցաւ «Ենովք»:

Ենովք պատանեկութիւնը անցուց Աստուծոյ տան մէջ եւ հօրը հետ շապիկ հագնելով ու պատարագի մասնակցելով:

Օր մըն ալ Մայր Եկեղեցին լիբուխացաւ իր եկեղեցիէ հօս զոյգ պաշտօնները իր կնկան բողոքական տեկտեկցեցեալ համար: Հայրս մնաց անգործ: Ընտանիքը մատուցեցաւ զժողով կացութեան մը: Օր մը Բողոքական մեծամեծներէն փրոֆէսոր մը հօս հանդիպեցաւ եւ ըսաւ, «Արշակ վարժապետ, Ենովքը դպրոցէն հանէ եւ արհեստի մը դիր. թող ուստայնակութիւն սորվի. արդէն լեզուն ալ թոթով է, պիտի կարգայ ի՞նչ պիտի ընէ»: Մնողքս մերժեցին անաւ այս խիստ գործնական եւ խելացի խրատին: Եթէ անաւային, հետաքրքրական պիտի ըլլար գիտնալ թէ կրիկիտոյ Հայ աւետարանական պատմութիւնը ինչ ձեւ պիտի առնէր: Վերջապէս Վեր. Մ. Փափազեան որ ընտանիքի բարեկամն էր, հօս համար գործ գտաւ Միս-

Ֆրիւրընի քով: Այս գործը քանի որս ժամ չարշարանք եւ էր, բայց Հայրս առիւծի քաջութեամբ դիմացաւ եւ չարունակեց իր զաւակները դպրոց դրկել: Ենովք գոչէր լմնցուց, երկու տարի ուսուցչութիւն երաւ եւ վերջը գնաց Մարաշի Աստուածաբանական ձեմերանը: Մինչեւ «պատուելի» ըլլաւ տան մէջ Ենովքը կը կոչէինք Գարտաշ:

Գարտաշը մեզի համար ամենագեղեցիկ մարդն էր՝ իր սեւ, խորաթափանց աչքերով, թաւ անտառային յօնքերով, փառաւոր պէտով, եւ Մասիսի նման քիթով, մանաւանդ երբ պաշտօնի բերմամբ սկսաւ փանքալոն հագուելու: Երկար ժամանակ մերժեց փողկապ գործածել իր անպէտ եւ աշխարհային զարդ մը, բայց երբ ամուսնացաւ փողկապը պարտադրուեցաւ իրեն, քանի որ այնքան անկախ նկարագիր ունեցող մէկու մը վրայ բռնելիք տեղ մը պէտք էր՝ ի պահանջը հարկին:

Ենովք վերջապէս լմնցուց Աստուածաբանական ձեմարանը եւ տարի մը իր շրջուն աւետարանիչ գործելէ վերջ հաստատուեցաւ էյպէզ գիւղաքաղաքը ուր հովիւ ձեմարանուցաւ եւ մի քանի տարի վերջ ամուսնացաւ ձեմարանուցաւ գաւեր՝ Հելենի հետ:

Վեր. Գունտազեանի որ հոգեվարքի մէջ էր՝ շարժեցաւ: Էյպէզի եկեղեցին, որ հոգեվարքի մէջ էր եւ ժողովուրդի հոգեւոր մեծ արթնութիւն մը սկսաւ եւ ժողովուրդի մեծամասնութիւնը պաշտօնեց: Այդպէս եղաւ որ



Նոյնիսկ ի՞նչ համաճարմանն ինքնաբերական արժեք ունի: Մինչև  
Պատ. Հատմանի գալը, ինքնաբերական ի գույն աշխատած էր  
գարձի բերել էլ պահել ժողովուրդը, բայց էն յաջողած:  
Արժեքներն տարածվեցան, նոյնիսկ գիւղին ինքնաբերական  
իրիկուն «Հաշվարկ» երգերով կը շրջագայէր:  
Ֆրանսացի Կարթուկի «Ֆրէր» մը գարձի եկան եւ իր  
հանգիստ վանքի կեանքը ձգելով միացան Աւետ.  
Եկեղեցին:

Եկայեզի արթնութիւնը սուղի նստեցաւ զարդեղէնի շուկային վրայ: Բոլոր զարդեղէնները դատապարտուեցան իբր աշխարհային: Մատանիներ, ականջի օղեր անհետացան: Պզտիկ աղջիկներու ապակեղէն ապարանջանները ջարդ ու փշուր կոտորուեցան քարերու տակ, քիւրիքանակաւ ալիք մը անցաւ Եկայեզի վրայէն: Բայց նոյն ժամանակ կրթական եւ եկեղեցական աննախընթաց վերազարդեալ մը ցնցեց Եկայեզ գիւղաքաղաքը իր միջնադարեան թմբիրէն: Դպրոցը զարգացաւ եւ սկսաւ ուշիմ ուսանողներ զրկել Այնթապի զոյգ Ամերիկեան Գոյէճնեքը: Մարգիկ սկսան փանքալոն հագուիլ: Կիները ձգեցին իրենց քրտական տարազները որոնք ոսկեղէններով զարդարուած կ'ըլլային: Ժողովուրդը աւելի մաքրասէր դարձաւ: Քեղեցիկ քարաշէն երիցատուն մը շինուեցաւ եւ զպրոցաշէնքի մըն ալ հիմը դրուեցաւ: Ամառները Այնթապի Ամերիկացիները Եկայեզի գեղեցիկ լեռները օդափոխութեան կ'երթային:

1915—իս գաղթականութիւն եւ ջարդ:  
1916ին ընտանիքը հրաշքով գաղթականութենէ ազատուած է եւ բոլոր Գտրիտեան եղբայրները ապրաքանամեծ են ինթիլի, հարմանական շոգեկառքի ընկերութեան մէկ կարեւոր Աթախոնը:

1918ին Այնթապ վերադարձ, վերապրողներուն հետ: Վեր. Հատիտեան կը կազմակերպէ Միացեալ Բողոքական եկեղեցին: Կիրակի առտու մը 120 պգտիկներ կը մկրտէ: Դպրոցները կը բացուին: Ընկերութիւնները եւ լսարանները կը վերակազմուին: Ամէն եռուգեռ խանդավառութիւն: Խանդավառութիւնը երկար չի տեւեր: Քաղաքականութիւնը կը փոխուի եւ 1920 Ապրիլ 1ին կը սկսի Այնթապի հերոսամարտը: Հայութիւնը պատուով եւ յաղթական դուրս կ'ելլէ կռիւէն, բայց ի վերջոյ Ֆրանսացիներուն հետ կը ստիպուին քաշուելու քաղաքէն: Վեր. Հատիտեան կը փոխադրուի Լիբանան եւ Միս. Յրիշրաբնի Շէմլանի որբանոցին մէջ իբր հովիւ կը պաշտօնավարէ:

Կլիկիկա կը պարպուի եւ Հայերը կը խուժեն Լիբանան։  
1920–21 Պատուելին յաճախ Շէմլանէն քաղելով Պէյրութի  
կ'իջնէ, գաղթականները այցելելու եւ քարոզելու համար։  
Վերջապէս կը բացուի Պէյրութի Հայ Աւետ. Առաջին  
Եկեղեցին «Մէմօրիլը Հոյ»ի մէջ եւ Վեր. Հատուտեան  
կ'ըլլայ առաջին Նովիվը 1922ին։ Ատեն մը վերջ երկրորդ  
եկեղեցի մը կը բացուի Բէմբի մէջ եւ պատուելին կը վազէ  
մէկէն միւսը։ Հետզհետէ կը հասնին Վերք. Աշճեան,  
Հասէսեան, Ղազարեան, եւ այլն, որոնք կը պաշտօնակ-  
ցին իրեն. իսկ Վեր. Մանուկեան իբր գործիչ «Ֆրէնտա-  
վ Արմենիա»յի, կը հասնի ուր որ միւսները չեն կրնար  
հասնիլ։

Դպրոցները կը բացուին թէ քաղաքի թէ Քէմփի մէջ:  
Վեր. Հատիտեան ամէն տեղ է: Յաճախ ստիպուած է նոյն

Ժամանակ մի քանի տեղ ըլլալ: Նաեւ առտուան ժամը վեցէն մինչեւ կէս գիշեր քաղաքի ամէն կողմէն զինք տեսնելու եկող ժողովուրդը կ'ակնկալէ որ օրուան որեւէ ժամուան զինք տուն գտնեն: Գիշերային մնայուն այցելուներ ալ պակաս չեն ըլլար: Այդ օրերու Hotel St. George-ը պատուելիին տունն էր: Իր տունը Ռաս Պէյրուժի Թրամվայի գիծին վրայ «Պէյթ Վալի» կայարանին մօտ էր: Օր մը իրեն կ'ըսեն, «Պատ. Հատիտեան, ո՞րքան ճանչցուած ես հոս, նոյնիսկ Թրամվայճիները քեզ գիտեն: «Պատուելի» ըսելով Թիբէթ կ'առնենք, «Պատուելի» ըսելով կ'իջնենք»:

Գաղթականները աստիճանաբար կը շատնային եւ աճէր  
օր մը վեր։ Հատիտեան ձգելով քաղաքի եկեղեցին կը  
ստանձնէ Քէմփի եկեղեցիին հովուութեան աւելի հաճելի  
պաշտօնը։ Քէմփը շատ հետաքրքրական տեղ էր։ Հոն  
փողոցները ձմեռը կէս ոտք խորտակեամբ բուրումնաւէտ  
եւ կաշուն ցեխով սալահատակուած կ'ըլլային եւ  
քաղուկները յաճախ կօշիկով կը մտնէին եւ առանց կօշիկի  
դուրս կ'ելլէին։ Իսկ ամառը ճանճերու եւ մթեղներու  
մեղեղին միանալով փողոցի փողի եւ ամէն տունէ եւ  
խանութէ արտաշնչող մասնաւոր հոտուն քէմփի  
մթնոլորտը կը դարձնէին խիստ ներշնչիչ։ Եկեղեցիին  
շէնքը տախտակաշէն էր եւ հազարումէկ ճեղքերու  
շնորհիւ շատ օդասուն՝ ամառ ձմեռ։ Տանիքը  
մասնաւորաբար շինուած էր թիթեղէ որպէսզի՝ Կիրակի  
օրերը պաշտամունքի ժամանակ իր վրայ նետուող  
քարերու ռմբաձայն որոտումը յիշեցնէր վերջին օրերուն  
արհաւիրքը։

Բէմփի տունները մեծաւ մասամբ շինուած էին երկրորդ կարկը, առաջին յարկը իբր գործատեղի իսկ երկրորդ յարկը իբր բնակարան: Բայց երբեմն այս երկուքը իրար կը խառնուէին ինչպէս պատահեցաւ երբ իրիկուն մը Պատուելին պսակի խորհուրդը կը կատարէր երկրորդ յարկի մը վրայ եւ սենեակը լեցուած էր խուռներամ ժողովուրդով: Վերջապէս տախտակ է: Յանկարծ տախտակամածը տեղի կու տայ եւ մէկ կտոր կ'իյնայ վար, հետը տանելով հարս ու փեսան, Պատուելին եւ բոլոր հարսնեւորները որոնք իրենք զիրենք առանց ասանէօրի կը գտնեն առաջին յարկի վրայ:

Քեշմփի վայելքները անխել անհամար էին, բայց վերջ  
Հատարտեան անոնք այ բաւ չհամարելով ուրիշ վայելք մըն  
այ կ'աւելցնէ, հիմնելով Մամբրէէյնի Թոքախտանոցը:  
Քոյր յարանուանութեանց պետերը պաշտօնապէս կը  
գործակցին իրեն, բայց գործնականին մէջ  
պատասխանատուութիւնը գրեթէ լման իր վրան կը մնայ:  
Մէկ կողմէն աշխարհի չորս ծագերը նամականեր եւ  
տեղեկագիրներ կը գրէ գրամ ճարելու համար, միւս  
կողմէ տունները պատելով, հիւանդներ կը զրկէ  
Մամբրէէյն: Շրջաթիւ մը քանի անգամ ալ հիւանդանոց  
կ'ապրիէ գործը հսկելու համար:

Այն տարիներուն Բուժարան երթալու համար պէտք էր թրէյն առնել մինչեւ Մամրլթէյնի կայարանը եւ ատկէ քալել կէս ժամ մինչեւ հիւանդանոց: Շարաքը մի քանի անգամ այս ճամբորդութիւնը հրաշալի մարգարէ կ'ըլլայ Պատուեւրիտի համար եւ թէ հոգեւոյ եւ թէ մարմնոյ կը կազդուրուի: Զմեռը անձրեւեւով ամառնային տաքին դուռն տալով մորթը կը նորոգուի եւ կը գեղեցկանայ:



Ազգային Բուժարանի Չորրորդ Խնամակալություն՝ Եղիշե Արք.  
Կարօեան, Վեր. Է. Հարիսեան և Անտոն Արք. Արփիարեան:

Մամբըլթէյնի ճերմակ փռչիի ամպին մէջէն անցնելով: Օր  
մը կ'որոշէ այս ճամբորդութիւնը կատարել  
ինքնաշարժով: Ճամբան պզտիկէ մը խուսափելու համար  
ինքնաշարժը յանկարծակի դարձուածք մը կ'ընէ:  
Պատուելին պատուհանէն դուրս կը թռի օդին մէջ եւ կը  
թռի ճամբան եզերքը խիճերու վրայ՝ փաստելով որ  
«մարդ արարածը անթեւ թռչուն մըն է»:

Թոքախտաւորները քէմիքերու վատառողջ եւ խճողուած միջավայրէն ազատելով Մամլոյթէյնի մէջ պատսպարել եւ դարմանել օրհնութիւն մը կ'ըլլայ հայ ժողովուրդին համար:

Օր մը Բէմփը Հրոյ ճարակ թըլլայ: Բոցերը չեն խնայեր  
Վեր: Հատիտեանի տախտակայինն ուսման թիբ եկեղեցին,  
խոռովելով ի մէջ այլոց Հոն յաւէտ հաստատուած  
Վոլովիզադու թիները որոնք այս կերպով արժանի պատիժը  
կը ստանան պաշտամունքներու ընթացքին իրենց  
կատարած սատանայական գործունէութեանց համար:  
Բայց ցեխերու մէջ ծնած եւ հասակ նետած կենսունակ  
եկեղեցին կը սաւառնի իրբեւ արծիւ եւ կը թափ  
է շրէֆիէյի բարձրունքներուն վրայ եւ վերջնականապէս  
կը հաստատուի Մը: Բիկզի կողմէ շինուած ընդարձակ  
չնքին մէջ: Պատուելին նաեւ շինել կու տայ երիցատուն  
մը եկեղեցիին բակին մէկ անկիւնը ուրկէ կը հսկէ թէ  
եկեղեցիին եւ թէ ալ զպրոցին: Առանց իր հրամանին  
թուռն չի կրնար թռիլ այդ տեղէն: Ան կը հսկէ ամէն  
բանին: Երոյնիսկ կը հսկէ վարժուհիներու հագուստին,  
գուլպային, մագին եւ շրթունքներուն: Եկեղեցին կը  
զարգանայ, զպրոցը կը մեծնայ: Կը մեծնան նաեւ  
մարգիկ եւ կը շատնան եկեղեցիին մէջ: Քանի որ  
եկեղեցին «ժողովարան» է ընականաբար բոլոր մեծերը

տարբեր յանձնաժողովներու մէջ անդամ են: Ուրեմն վարչակարգը տէմոֆրացիա է: Բայց վեր. Հատիտեան գիտէ որ հայերու մէջ տէմոֆրացիան չի քաշեր եւ որչափ խոհարարները շատնան, կերակուրի համը այդքան կը փախի: Անոր համար տէմոֆրացիայի ձեւը պահելով հանդերձ՝ համայնքի համար աւելի գործնական եւ օգտակար կը նկատէ «Պատուելի Հատիտեանցիա»ն: Ոմանք ասիկա «տիքտաթուրա» կը կոչեն, բայց Պատուելին նոյն «տիքտաթուրա»ի կ'ենթարկէ իր անձը:

եւ ընտանիքը ի ծառայութիւն իր համայնքի  
Վեր. Հատիտեան տեսիլքի մարզ է: Կը նմանի «Տը  
Կոլ»ի: Անգամ մը որ համոզուած է իր տեսիլքին մասին,  
այլեւս իրեն համար արգելք գոյութիւն չունի: Ատկէ  
անդին կը սկսի խոլ արշաւ մը մինչեւ որ իր նպատակին  
հասնի: Այս արգելարչաւի ընթացքին ժողովներու  
հասնի: Այս արգելարչաւի ընթացքին ընթացքին  
վրայէն կը ցատկէ, ոմանք չուրջէն կը դառնայ, մեծ  
մարդոց գլուխներուն կը զարնուի, ոմանք ոտքերուն կը  
կոխէ, բայց ասոնք երկրորդական բաներ են: Իր ետեւէն  
քննադատութիւն, բարկութիւն, հակադասութիւն, բողոք  
գիտաւոր աստղի պոչին պէս կը հետեւին, իսկ ինք  
առջեւէն կը վազէ: Խելք ունեցողը առաջին անգամէն  
«Այո, Պատուելի» ըսելով խնդրել կը լրացնէ: Յաճախ իր  
վրէժ տարիներ կը տեւէ «նպատակիս հասնիմ միայն...»:  
Իայց այս նպատակը միշտ ալ վըլլայ համայնքի համար  
օգտակար ձեռնարկ մը գոր մարդիկ սկիզբը կը մերժեն  
զնահատել բայց ժամանակի ընթացքին կը հասկնան  
անոր արժէքը: Այս կերպով է որ Պատուելին  
նախաձեռնարկը եղած է շատ մը ազգօգուտ  
նախաձեռնարկներու ղեկավարը:

Հաստատութեանց եւ գործունէութեանց:  
Վեր. Հատիտեան յոգեմը չի գիտեր: Միտքը դրած  
գործի մը համար էլ չէր ֆիէյէյն Ռաս Պէյրուսի տասն անգամ  
երթալու չի վարանիր: Էլ չէր ֆիէյէյն աստիճանները իր ելլալ  
իջնալէն ժամանակէն առաջ մաշեցան: Պատուելին նոյն  
ժամանակ կ'ակնկալէ որ բոլոր իր շուրջը եղողներն ալ  
մասնակից ըլլան իր խուլարչաւին: Ընտանիքին  
անդամներ, ազգականներ, բարեկամներ, ժողովի  
անդամներ, ժողովի անդամներուն խնամքներուն  
անդամներ, ժողովի անդամներուն խնամքներուն  
անդամներ իրենց բնիկ բնակարանն:  
դրացիները իրենց բնիկ բնակարանն միշտ ծակ մնացած է:

Վերս. Հատիտեանի գրպանը մը  
Դրամը Հոն մտնելէն առաջ արդէն դուրս ելած է, նոյնիսկ  
երբ իր ամսական հասած է 425 Լիր. ոսկիի առասպելական  
գումարին: Իր հոգեւոր տուրքը եւ անցեալ ամսուան  
պարտքը տալէ վերջ մնացածը հազիւ բաւած է իր դուռը  
մինչեւ իրիկուն բախող աղբատներուն եւ հիւանդներուն:  
Բայց սեղանի վրայ կերակուրը չէ պակասած ոչ  
ընտանիքին համար եւ ոչ ալ տունէն անպակաս եղող  
հիւրերուն համար: Ասոր մէջ իր ազնիւ տիկինը մեծ  
բաժին ունի: Պատուելին ոչ զից մը հոգ եւ ոչ ալ մէկ  
սենեակնոց տուն մը ունեցած է: Բոլոր յոյսը դրած է  
երկինքի վրայ ուր վստահ եմ որ իրեն համար տեղ  
վերապահուած է Աբրահամի գիրկը: Չեմ գիտեր քանի  
հոգի կրնայ նստիլ հոն, բայց Պատուելին մէկ կէտի մէջ  
անդգրգուելի կը մնայ: Ուր որ երթայ Տիկինն Հելենը  
մարտին պէտք է ըլլայ: Եթէ Աբրահամի գիրգը տեղ չ'ըլլայ  
երկուքին համար՝ Պատուելին կը նախընտրէ հոս մնալ  
Հելենին համար քան երկինքի մէջ ապրիլ գատ տեղ մը:

ՋԱՆԱՍԵՐ 1963, Մարտ 1, ՊԵՂՐՈՒՔ, ԼԻՐԱՆԱԳ



# HELEN MAMA—MOTHER HELEN—HELEN MEDZ MAMA

— Calvin Hadidian

I suspect that many have at one time or another referred to Helen Koundakjian Hadidian as Helen Mama, Mother Helen, or Helen Medz Mama. One obvious reason for this is the fact that she lived to the ripe old age of 95, which even qualified her for the title of Helen Medz Mama. More importantly, however, it is because to an amazing degree she had many of the attributes which we generally associate with the word "motherhood."

Helen Mama was a good mother, along with thousands and millions of other good mothers. I feel privileged to say a few words about life with her. Even though my sister, Angele, and my brothers, Dikran and Zaven, spent many more years with her than I did, I feel confident that they share with me similar impressions.

She ran an efficient household. To this day I marvel at the way she spared us any feelings of the panic that she must have experienced while running a minister's home. During the last few weeks we came across a precious letter that she had written to my father in 1923, a year before I was born. In it, she scolds my father for leaving her "high and dry," with no money to take care of a houseful of family members. My father had gone to Aleppo for a meeting without making adequate arrangements for our daily bread. This type of concern was generally not communicated to us. We were always confident that we would have food, clothing, some pocket money and invariably a summer vacation in the mountains.

Still waters run deep, they say. Just as a dam opens up intense energy stored in a body of water, so did life's challenges bring forth mother's stored energy. This was probably present from her childhood days in Hasan-Beyli. She often mentioned how her mother would wake her up even before dawn, so that she could help bake bread and clean the house and its immediate surroundings. Perhaps grandma took undue advantage of mother's being the youngest daughter.

Her love for her children was never in doubt in our minds. As an appropriate

extension of that love, she took others into our home, both young men and women, who needed caring and nurturing until they, too, gained their independence. And in a still larger sense, her motherly love extended to people beyond the four walls of our house, from the very young to the very old. In that sense she was an invaluable aid to my father in their untiring efforts to meet the physical, educational and spiritual needs of our community.

Mother Helen loved beauty in all its forms. She was particularly fond of colorful clothes both for herself and others. Many women here in this audience today have probably been lectured by mother about her ideas as to what they should wear, or may have been complimented by her if the dress was particularly pleasing to her. The amazing part of this is the fact that she never relented from her habit of wearing beautiful clothes even to the day of her hospitalization.

Children of dedicated parents in any profession suffer to some degree from lack of enough time to spend with their parents. Our family was no exception. However, mother was always available when we needed her. I can say with some certainty that I really got to know her after she stopped being the caring and nurturing mother, and instead became the one that needed care and support. I am sure my sister and brothers would agree with me that we were fortunate to have her among our families for so many years after her coming to the

United States. This event provided for me a relaxed period of communication that I will always cherish.

She had a keen sense of observation of nature's beauty. Every time I had the occasion to walk her out of Puzant and Angele's house, she would turn to her right and say, "Look, look, aren't they beautiful, those flowers?" Even as she was hanging onto the walker, she would always keep looking around for something to see and enjoy. Her eyes were always looking upwards or sideways, but rarely downwards. In a symbolic sense, she was still looking to the future, even at her age.

I would be remiss if I didn't mention another fact. She was extremely fortunate during her last ten to fifteen years in having a large and loving extended family of relatives and friends here in the Bay area. Scores of people gave so much of their time, effort and loving care to enrich her life, both physically and emotionally. I couldn't begin to name them all—the list would be too long. She received love at the same time as she gave it—what a fortunate combination!

When I last saw mother a few weeks before her death, I told her, "I am going now, mother, but I will return." I didn't think she heard me, or if she did, she did not understand me. Much to my amazement, she raised her eyes to meet mine and said with a clear voice, "Go in peace my son." I couldn't respond to her then, but I want to tell her now from all of her children, "Indeed, you did go in peace, Mother Helen."

## AUNT HELEN KOUNDAKJIAN

By Gulenia Khachadourian

Rev. Hagop Koundakjian and Mariam Melconian were married in 1875. When the newlyweds were on their way to their first church in Besni, they put all their belongings on a donkey and Mariam sat on top of them. Her young husband turned to her and said, "The minister's

family has to travel like this." They were never rich but they had a very rich christian life and a blessed one.

Thirty-eight years later, in 1913, the same picture was repeated in Helen's life. She had to put everything she owned on a donkey and sit on top of them and

travel to Eybez to marry Rev. Yenovk Hadidian. They lived a very poor life, but God blessed their lives and ministry in the church. There was a great revival and seventy-five years later the great change in that village through the work of the Hadidians its still remembered.

Helen was born in 1891. She was the youngest of six girls and sister to seven brothers. They were a wonderful christian family. The great desire of their parents was for their children to grow in christian character. They did their utmost to give each one a good education. For this reason the children were sent to Tarsus, Aintab and Marash.

Helen had a happy childhood. The Koundakjian family, though financially poor, enjoyed the love of each other even though life then was mostly hard work.

Life became even harder for Helen when in 1909 she lost 28 members of her extended family within eleven days. The grief and shock was great. But there was great faith and trust in God.

In 1911 Helen graduated from high school and went to Kessab to teach in the school where her brother, Dikran, was the minister of the church. After a year of teaching she had to go to Marash for her higher education.

In 1912 she met Rev. Yenovk Hadidian, and married him in 1913. God blessed the family with four children. The life of the young couple was shaken with the start of the First World War. They had to leave their home and go to Aleppo, Syria, where Mrs. Jebejian, sister of Helen, was living. Those were dark and difficult days for Armenians.

When the Armistice was signed in 1918, they moved back to Aintab, but not for long. With the deportation of the Armenians, they had to leave everything behind and go to Beirut, Lebanon.

Rev. and Mrs. Hadidian found their lives full with the problems of their people who had lost homes, possessions and family members and had settled in a new country with a new environment and a new language. With their love and vision and great courage, they worked day and night organizing churches, schools, a hospital, an old people's home and orphanages.

After her husband's death in 1964, she continued working until 1973, when she

moved to the United States to join her children. She was a very fortunate mother and grandmother. Till the end of her life, she enjoyed the love, attention and care of her children, grandchildren and great-grandchildren, and also of her dear relatives.

She entered her rest on November 19, 1986. "Blessed are the dead who die in the Lord . . . for their works follow with them."

## WORDS HONORING MOTHER HELEN HADIDIAN

If there is one word I could express explaining Auntie Helen's life, the word would be "devoted." She was devoted to her husband, upheld him anywhere. Second, she was devoted to her family and the family circle—all those who came within that circle. And thirdly, she was devoted to her Lord and Christ whom she served till the end of her life. She was the embodiment of a loving smile.

Augustine Badeer

*In a male-dominated society, especially with a grandfather like Baduli Yenovk Hadidian, my grandmother Helen's star never stopped shining. She was always in charge, in a non-dominating way, and kept the spirits high. She was calm and serene and accepted difficult situations with a positive attitude. In spite of all her activities as Yeretgin, she was involved with each one of us, asking pertinent questions and identifying with us.*

Hrair P. Gulesserian, M.D.

I know my grandmother, Helen, as she stands now before the Lord, Jesus Christ, and He asks, "Why should I let you into my Heaven?" her answer isn't, "Because I'm an Armenian." It's not "Because I did a lot of good deeds; I went to church all my life." It's because, "I believe in your sacrifice on the cross that had paid the penalty for my sins, and I committed my life to you. Now, my life is a result of the commitment that I've made."

Allen Hadidian

Mrs. Helen Hadidian

## IN MEMORIAM HELEN HADIDIAN

By R.P. Rubyan

She was mother to her children and descendants.  
She became mother to her orphaned nephews and nieces.  
She became mother to her compatriots in refugee camps.  
She became mother to the people of the church.  
She was mother to me—one of her spiritual children . . .  
She was Mother Helen Hadidian.

Motherhood was like a luminous aura  
That shone in her person  
Illuminating every furrow of her lovely face  
Ringing in every loving word that she spoke  
Blessing every life that touched hers.  
The halo of motherhood followed her in this world and beyond . . .

Looking back at the life of this gracious woman  
And quoting from the Scriptures that she dearly loved —  
"Her children and friends rise up and bless her  
And her husband praised her  
— Many women have done virtuously,  
But thou, Helen, excellest them all!"





## THE NINTH GENERAL ASSEMBLY OF AEUNA

The Ninth Biennial Assembly of the Armenian Evangelical Union of North America, held on July 6-10, 1988, in Los Angeles, CA, adopted resolutions in support of mission outreach to Armenian immigrants in the Los Angeles area, of affirmation of human rights and of solidarity with Karabagh, as it culminated five days of meetings at the Burbank Hilton, hosted by the United Armenian Congregational Church of Hollywood. Rev. Berdj Djambazian and Rev. Steve Muncherian were elated by the effectiveness of the task force and for the inspiration and fellowship which was apparent from beginning to end.

For many, the highlight of the Convention was the celebration banquet on July 9 at the Sportsmen's Lodge, where a throng of 750 heard Catholicos Karekin II of Cilicia bring a message of "love for one another." In his response, Rev. Dr. Vahan Tootikian, Moderator of AEUNA, reaffirmed "our solidarity as one church and one people." Master of ceremonies Louis Kurkjian read a letter from Governor George Deukmejian, who was unable to attend but sent best wishes. Poet Jacques Hagopian spoke, in Armenian, of the church being the source of faith, hope and love, and Rev. Lloyd Saatjian shared, "There isn't one of us who doesn't carry the bones of the Martyrs."

There are those who felt that the high point of the Convention was the joint Sunday worship and communion service in UACC's sanctuary. Messages were rendered concisely and powerfully by Rev. Lloyd Saatjian in English and Rev. Dr. Vahan Tootikian in Armenian, with beautiful musical selections offered by a joint choir of the eight California churches, led by Armen Aroyan. The installation of the new AEUNA officers took place during the service, with Rev. Karl Avakian assuming the duties of Moderator, Rev. Yessai Sarmasian, Vice Moderator, Irene Talanian, Clerk, and Archie Cherkezian, Treasurer. Serving as Directors for the next two years will be Rev. Berdj Djambazian, Rev. Vartan Harutunian, Rev. Roger Minassian, Rev. Bernard Guekguezian, Rev. Ronald Tovmasian, Vahe Ashkarian, Nishan Basmajian, Charles DeMirjian, Leon Gulesserian,



Participants in the Ninth General Assembly of AEUNA.

and Anton Torounian. Two additional directors will be Rev. Dr. Herald Hassessian and Steve Surmeian, and Ex-Officio members will be Rev. Dr. Vahan Tootikian; Dr. George Bezirgianian, President of the AMAA; and Rev. Moses B. Janbazian, Executive Director of the AMAA.

A human rights resolution was adopted by the Assembly, affirming its strong support for the Universal Declaration of Human Rights and condemning all forms of human rights violations all over the world. The Assembly, representing the entire Armenian Evangelical community and churches in North America, also approved a special resolution affirming its solidarity with Karabagh and Armenia for reunification.

In consideration of the tremendous influx of Armenians to the Los Angeles area and those still pouring in from Soviet Armenia and Iran, Rev. Roger Minassian read a letter from his congregation, the Pilgrim Armenian Congregational Church of Fresno, encouraging the AEUNA to give heavy support to the Armenian Evangelical Church of Hollywood (pastored by Rev. Abraham Chaparian) and to adopt the Los Angeles area ministries as its highest priority in the mission field.

Representing the AMAA at the Convention were Dr. George Bezirgianian, President, and The Rev. Moses B. Jan-



The Rev. Karl Vartan Avakian

bazian, Executive Director, who presented a joint "State of the AMAA" report to the Assembly, highlighting the main mission ministries and the current challenges of the 70-year-old Association. Rev. Janbazian also led two seminars on the timely theme, "Opportunities for Mission Ministry to Armenian Refugees."

Participants in the Convention were also offered the opportunity to hear Municipal Court Judge Alice Altoon, USC Political Science Professor Dr. Hrair Dekmejian, Fresno Psychologist Dr. Deborah Ohanesian, and other authorities and speakers who led a range of seminars related to the theme of the Conference, "Christ and the Family."

## DR. AND MRS. PUZANT KRIKORIAN SPEAK ABOUT URGENT NEEDS IN HOLLYWOOD

Puzant and Margaret Krikorian were asked by their pastor, Rev. Roger Minassian of the Pilgrim Armenian Congregational Church of Fresno, CA, to spend some time in Hollywood to study the situation of recent Armenian immigrants in that area.

The Krikorians did as they were asked, and this past June they spoke to their congregation on this subject. Their report, slightly edited, is as follows:

Every Armenian evangelical family and individual should be aware of the Importance, Extent and Urgency of the work to be done among the immigrants from Armenia who are now concentrated in Hollywood.

Unlike those of us who have grown up in Christian families with Sunday schools and church attendance, these are Armenians who have never seen the inside of a church nor heard words like "God," "Christ," Bible," or "Salvation" spoken with respect. Even "right" and "wrong" seem to be alien concepts to many. They are, in a manner of speaking, raw material that is poured into the melting pot that is today's Hollywood.

These people are likely to fall into one of two molds—one consisting of ignorance and despair and leading to alcohol; the other mold, with its emphasis on morality, education, salvation and God, leads to a Christian lifestyle as found in our Armenian evangelical community in America.

The numbers are large and the

possibilities many. There are over 40,000 Armenian immigrants in Hollywood. Given the manpower and the means, all of them can be reached. The categories "Gregorian," "Protestant," and "Catholic" scarcely apply to them, so unversed are they in religion. Anyone who is willing to stretch out a helping hand to them is lovingly accepted. That is what Rev. Abraham Chaparian has been doing single-handedly for the past seven years. Please keep in mind that up to 1,000 or more new Armenian immigrants are arriving in Hollywood each month. The work is extensive and the laborers few. The needs are great, but so are the potentialities. Rev. Chaparian does not have an office, but works with volunteers in peoples' homes. He arranged to have an Armenian professor hold seminars for volunteers who will be going door-to-door to organize Bible study groups. We attended one of these seminars and were impressed by the competence of the instructor.

This raw material of adults, youth and children is going to be molded in one form or another. If we want our immigrant compatriots molded in a form that will be a credit to our community and pleasing to our Lord, we must act NOW. Delay means lost opportunities that cannot be recovered. We need love, prayer, money, sacrifice and volunteers—from any and all of our evangelical individuals and churches.

It was a great joy and privilege for us



Dr. Puzant and Mrs. Margaret Krikorian to be among our fellow Armenians who came to this country with the expectation of a free and better life.

As we held meetings with them and visited their homes discussing their various problems, they opened their hearts to us and were constantly urging us to stay longer with them.

Our mission to them does not end here. We hope to return on other occasions to work among them.

This is a field that can yield an abundant harvest. These people need our prayers and sacrifices. Their need of a permanent meeting place of their own is very, very urgent.

## ORAL SURGEON MINISTERS TO WORLD

For two decades Dr. David S. Topazian of Orange, Connecticut, has traveled the globe, using his expertise in oral and jaw bone surgery to work small miracles on citizens of Third World countries.

In the Central African nation of Rwanda, Topazian repaired the cleft lips of a toddler and a 20-year-old man in simple, brief procedures that could change their lives.

During a trip to Nicaragua, he treated

government soldiers in the jungle and guerrillas in a village that was a rebel stronghold.

This summer, Topazian and his wife, Deidre, are in Valencia, Venezuela, where they treat patients.

The couple, who are in their mid-50's, made the trip through the Christian Medical and Dental Society, of which David Topazian is president-elect. The society is an international organization of

more than 7,500 physicians and dentists. It was founded in the 1940's to minister to medical professionals, their families and medical students, and it sponsors medical missionaries.

David Topazian had a private practice in Milford for 26 years and, until recently, was associate section chief of the department of oral and maxillofacial surgery at the Hospital of St. Raphael.



## THE REV. JOANNE HARTUNIAN

**Editor's Note:** Rev. Joanne Hartunian, Youth Minister to the First Armenian Church of Belmont, MA, announced recently that she would be taking a sabbatical for one year. This past June, before her departure, part of a church service was devoted to the expression of appreciation and affection for this outstanding young minister. The following are excerpts from a tribute written for the occasion by Judith Hamparian and read to the congregation:

### Ode to Rev. Joanne Hartunian

To some people, Rev. Joanne Hartunian is a preacher. To others, she is a teacher, a counselor, wife, mother, and a friend. To the people of the First Armenian Church in Belmont, Massachusetts, she is called "Badveli," meaning person of respect. Taking a closer look at the word *Badveli*, each letter stands for a word that describes Rev. Joanne:

#### B—Benevolent

Rev. Joanne is truly a kind and good person. These qualities are not only on the surface but go down deep, deep into the soul—the part that really makes a person. She is generous with her time and of herself.

#### A—All Knowing

If you had a question that needed to



The Rev. Joanne Hartunian

be answered or you're looking for a place to go to, Rev. Joanne is the person to ask. She can talk about any subject under the sun. It is amazing to learn about her intricate web of connections that range from (where to find) a good lawyer to places to go to on a Saturday night.

#### D—Devoted

Rev. Joanne is devoted to her family, to her church, to all the people she cares about, and most of all, to the work of the Lord.

#### V—Virtuous

In each of us, she bestows moral excellence. There couldn't have been a finer teacher than Rev. Joanne. She gives us strength to search deep down inside

ourselves in order to find all that is true and good. She teaches us to stand by what we feel is right, no matter what it takes.

#### E—Encourager

When we are down, she picks us up by either a warm smile or a story, telling us that things could have been worse. When we have low self-esteem, she builds us up by showing us all the good things we have to offer.

#### L—Loving

Rev. Joanne has so much love to give not only to her family but to everybody she knows and cares about. Just feeling this love reassures you that it couldn't have come from any other place but from Heaven above.

#### I—Indispensable

She is unique in all she does. In all this world there is but one Rev. Joanne Hartunian. It would be pretty hard to find a person to fill her shoes and attempt to do all the things she does. Somehow she delicately balances all her duties and responsibilities of being a wife, mother, minister, Youth Director, midwife, C.E.C. member, homemaker and Sunday School Director. She spreads herself amongst all these activities but yet not one lacks her complete dedication and love.

## AMAA MEMBERS IN THE NEWS

### PAPKEN AND SHAKEH KADEHJIAN HONORED

Papken and Shakeh Kadehjian of Queens, NY, earned the designation of "Man of the Year" and "Woman of the Year," and were so honored by the St. Gregory Armenian Apostolic Church of New York on Palm Sunday, March 27, 1988. The Kadehjian's were recognized for their steadfast devotion to their church.

Mr. & Mrs. Kadehjian, a distinguished couple with a genuine ecumenical spirit, have always extended their loving services to worthy Armenian cultural, charitable and religious causes, among which are the Armenian Evangelical

Church of New York and the Armenian Missionary Association of America.

### MARIAN BAGDASARIAN A TRUSTEE OF THE CALIFORNIA STATE UNIVERSITY

Governor George Deukmejian reappointed Marian Bagdasarian of Fresno as a Trustee of the California State University. Mrs. Bagdasarian is an instructor for the Fresno Unified School District.

Both Mrs. Bagdasarian and her husband, George, are active members of the First Armenian Presbyterian Church of Fresno and are faithful supporters of AMAA's mission ministry.



Mrs. Marian Bagdasarian

## HARRY KOUNDAKJIAN: LEADING ARMENIAN IN NEW YORK MEDIA



Mr. Harry Koundakjian

Harry Koundakjian, a world-renowned news photographer and journalist, was

recognized, along with seven other honorees, by the AGBU as one of the leading "Armenians in the New York Media." The event took place at the Princeton Club in New York City on July 15, 1988.

Harry is the Foreign Photo Editor for the New York headquarters of the Associated Press. He has been at the New York World desk since his arrival in the United States nine years ago. He was Chief of Photography for Associated Press in the Middle East and covered such world events as the Munich Olympics and the Lebanese Civil War.

Harry joined the Associated Press in 1967, after working as a photographer for a Beirut newspaper. He has won several awards for excellence in photography and has been nominated for the Pulitzer Prize and the World Press Award.



Mr. Harry Koundakjian receiving recognition plaque.

## VISITORS TO AMAA HEADQUARTERS

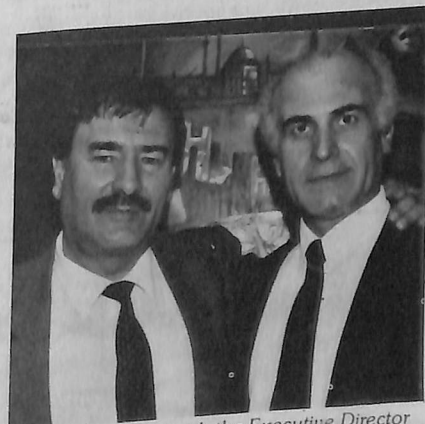
Many members and friends of the AMAA, when in our area, honor us by a visit to our Headquarters. This gives us an opportunity to meet them and allows them to get acquainted with our staff, office operations and facilities.

Among recent visitors to the AMAA Headquarters were:

**Dr. Hovig Demirjian**, AMAA Endowment Funder and Chairman of the



Dr. and Mrs. Hovig Demirjian



Mr. Zori Balayan with the Executive Director of AMAA.

Armenian Evangelical Union of Greece; **Rev. and Mrs. Robert Sarkissian**

of Beirut, Lebanon. Dr. Sarkissian is the Director of the Karagehussian Commemorative Program services in the Middle East. He also serves as the Chairman of both Haigazian College Board of Managers and the Social Action Committee of the Union of the Armenian Evangelical Churches in the Near East.



Rev. and Mrs. Robert Sarkissian

known journalist in the Soviet Union who was one of the two representatives of Soviet Armenia who went to Moscow recently to discuss the Karabagh issue with Mikhail Gorbachev.

**Rev. Rene Levonian** of Paris, France, and his family. Rev. Levonian is the Pastor of the Armenian Evangelical Church of Issy-les-Moulineaux, France.



## BIBLES FOR ARMENIA

This year marks the millenium—the one thousandth year—of christianity in Russia. The happy milestone is being observed with unprecedented celebrations throughout the Soviet Union. The Soviet leadership has officially sanctioned the jubilant events as a sign of the genuineness of Mikhail Gorbachev's professed policy of *glasnost*-openness.

One of the noteworthy consequences of the millenium's celebrations is that the Soviet Union has been opened to christian ministry as it has never been since 1917.

As Armenian christians, we are challenged this year to make our witness felt in our own "Myre Hairenik." One of the opportunities laid before us is the delivery of Bibles to Armenia.

We have launched a "Bibles for Armenia" campaign through which we will, under God's blessing, make the written Word of God available to our people in Armenia.

We have an historical opportunity to send Bibles in large quantities to our people in Yerevan, Leninagan and other cities in Armenia.

### WILL YOU HELP?

Your gifts will help to meet the challenge of sending more Bibles for Armenia. Please fill in the coupon below and mail it today.

#### Armenian Missionary Association of America, Inc.

140 Forest Avenue  
Paramus, NJ 07652

Yes, I want to share in the "Bibles for Armenia" project.  
Enclosed is my gift of \$ \_\_\_\_\_

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City & State \_\_\_\_\_ Zip \_\_\_\_\_

Make checks payable to AMAA. One hundred percent of contributions are used for purchasing Bibles. All gifts are tax deductible.

## GIVE AND RECEIVE

### YOUR GIFT CAN MEAN CURRENT INCOME FOR YOU

You can maintain or even increase your income by making a "Life Income Gift" to the AMAA. Here's how it works:

a. You transfer cash or stock to the AMAA and take a current tax deduction.

b. You continue to receive, throughout your lifetime, the income from your gift.

If you have low-yielding or highly appreciated stock, you can even receive more income than before. Should you sell this stock yourself, you would have to pay a capital-gains tax of 28% or more. But the AMAA can sell the stock, pay no capital-gains tax, and re-invest the proceeds in stocks or bonds paying more interest or dividends than you are now receiving.

Therefore, a "Life Income Gift" to the AMAA may give you the following benefits:

- A lifetime income to the donor or donors.
- More income than before.
- Avoidance of capital-gains taxes.
- Income tax deductions.
- The Fund Management Services, at no cost to you, of the AMAA's skilled and experienced Investment Committee.

If you want more information about a "Life Income Gift," please call the AMAA at (201) 265-2607/2608.

## ՅՈՒՆԱՍՏԱՆԻ ՀԱՅ ԱՌԵՏԱՐԱՆԱԿԱՆ ԵԿԵՂԵՑԻԻ ԳՈՐԾՈՒՆԷՈՒԹԻՒՆՆԵՐԷՆ

Կիրակի, Յունուար 17-ին, Գոթինիոյ եւ Տէրղուիի Հայ Աւետարանական Եկեղեցիները միացեալ պաշտամունքով մը ոգեկոչեցին Վեր. Գրիգոր Տէմիրճեանի Յիշատակը անոր մահուան Բ. Տարեկիցին առիթով:

Վեր. Մհեր Խաչիկեանի աղօթքի կոչով սկսաւ պաշտամունքը եւ շարունակուեցաւ ժողովուրդին երգեցողութեամբ, փոխասաց ընթերցանութեամբ եւ Տէրունական աղօթքով: Աստուածաշունչի ընթերցումէն եւ հովուական աղօթքէն ետք երգչախումբը ներկայացուց «Յօթար ծառայութեամբ ով Տէրը» երգը:

Վեր. Տէմիրճեանի կեանքին, ծառայութեան ու վկայութեան մասին խօսեցաւ Վեր. Խաչիկեան: Անիկա ներկայացուց Վեր. Տէմիրճեանը որպէս գուրգուրացող հոգեւոր հայր մը, հաւատքի հերոս մը, իրական սուրբ մը եւ հարազատ հայ մը, որ երկար տարիներ եւ մեծ զոհողութիւններու գնով ծառայեց իր Փրկչին եւ իր ժողովուրդին:

\* \* \*

Այս օրերուն, Պարսկահայ եւ Լիբանանահայ բազմաթիւ երիտասարդներ որպէս գաղթականներ կը հասնին Հելլադայի հիւրընկալ ափերը, յուսալով այս տեղէն մեկնիլ Ամերիկա ու հոն հաստատուիլ:

Մեր այս հայրենակիցները, ամենէն առաջ, կը դիմադրաւեն բնակութեան հարցը: Երբեմն երկու կամ երեք ընտանիքներ կը հաստատուին մի քանի սենեակով տունի մը մէջ, աւելի նուազ տան վարձք վճարելու համար: Յաճախ, մի քանի երիտասարդներ մէկ սենեակ կը վարձեն եւ գաղտնի կ'աշխատին, քանի օտարահայտակ վալուով աշխատելու արտօնագիր չեն ստանար: Անգործութիւն, չբաւարարութիւն եւ ապրուստի դժուարութիւն՝ այս ընտանիքներուն եւ երիտասարդներուն առօրեայ հարցն է:

Մեր Հովիւին՝ Վեր. Մհեր Խաչիկեանի հոգածութիւնը եւ ծառայութիւնը մեծ զոհունակութիւն կը յառաջացնէ այս գաղթական ընտանիքներուն մօտ: Աթենքի Հայ Աւետարանական Եկեղեցւոյ ժրջան տիկիներու օժանդակութեամբ կը ջանանք մեր գաղթական քոյրերուն եւ եղբայրներուն օգնութեան ձեռք երկարել ուր որ անմիջական պէտք տեսնենք:

Շուրջ քսան մանուկներ ամէն օր դպրոցական ինքնաշարժով Աթենքէն կը բերենք Գոթինիոյ մանկապարտէզը, ուր կը սորվին Հայերէն լեզու, երգեր, ոտանաւորներ, Սուրբ Գրքի պատմութիւններ եւ սաղմոսներ: Մեզի համար մեծ զոհոճութիւն է այս փոխադրութիւնը կատարել, սակայն քրիստոնէական եւ ազգային պարտք կը զգանք զայս ընել որովհետեւ այս պատկերներէն շատեր գաղթական ընտանիքներու զաւակներ են եւ յաճախ իրենց փոքր տարիքին բերումով այլ դպրոցներ չեն կրնար յաճախել: Մենք, պարզապէս չենք կրնար ընդունիլ որ Հայ ազգին այս զաւակները իրենց առօրեան անցնեն հանրային խաղաղալիքներու մէջ: Երանի թէ կարելիութիւնը եւ միջոցները ունենայինք աւելի շատ



Գոթինիոյ (Աթենք) Հայ Աւետարանական Մանկապարտէզի աշակերտները Վեր. Մ. Մանուկեանի եւ մանկապարտէզագուհիներ՝ Տիկ. Գոհար Խաչիկեանի եւ Օրդ. Անահիտ Բեկապարտէզի հետ:

պատկերներ փոխադրելու մեր դպրոցը որպէսզի քրիստոնէական եւ հայեցի շունչով կրնան դաստիարակուիլ:

Կիրակնօրեայ դպրոցի դուրսէն ալ այս տարի հաստատեցինք Աթենքի մեր եկեղեցւոյ մէջ: Այս լաւագոյն առիթ մը կ'ըլլայ, որպէսզի ծնողներ եւս միանան պաշտամունքի: Այս ձեւով գրեթէ քառասունութ տեղ է եկեղեցի յաճախողներու թիւը:

Նմանապէս երկար տարիներ է Վեր. ընդհատուած Ջանից Միութիւնն ալ վերակազմեցինք: Գաղթական Լիբանանահայ եւ Պարսկահայ երիտասարդներ ալ միացած են այս խումբին, որ իր հերթական հաւաքովները, զաստիքները եւ հոգեւոր գործունէութիւնները կ'ունենայ:

Շատ մը Իրանահայ ընտանիքներ կան, որոնք զերծ են «Եռնայթըտ Նէյշընզ»ի տուած նիւթական օժանդակութենէն, որովհետեւ չեն ճանչցուած որպէս գաղթական: Ասոնք մասնաւոր հոգատարութեան պէտք ունին: Մանաւանդ մանուկներով ընտանիքներ նիւթական օժանդակութեան եւ կենսական անհրաժեշտութիւններու պէտք ունին: Կը թեանք եւ կենսական անհրաժեշտութիւններու օգնել մինչեւ որ անոնք ծրագրենք նման ընտանիքներու օգնել որպէս գաղթական «Եռնայթըտ Նէյշընզ»ի կողմէ որպէս գաղթական ընդունուին եւ օգտուին այդ կազմակերպութեան օժանդակութենէն:

Որպէս Հայ եւ քրիստոնէայ հաւատացեալներ, կ'ուզենք մեր կարելին ընել որպէսզի մեր ազգի գաղթական զաւակները անպատասպար եւ անտէր չմնան այս երկրին մէջ: Բայց, մենք ալ, մեր ծառայութիւնը յաջողութեամբ կատարելու համար, պէտք ունինք մեր բարեկամներուն աղօթքներուն, քաջալերութեան եւ օգնութեան:

Ս. Բ.

## Do you know people who would enjoy reading the AMAA NEWS?

Send us their names and we'll give them a complementary subscription. Simply fill out this card and return it to: Amaa, 140 Forest Avenue, Paramus, NJ 07652

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE/PROV. \_\_\_\_\_ ZIP CODE \_\_\_\_\_

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE/PROV. \_\_\_\_\_ ZIP CODE \_\_\_\_\_

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE/PROV. \_\_\_\_\_ ZIP CODE \_\_\_\_\_

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE/PROV. \_\_\_\_\_ ZIP CODE \_\_\_\_\_



# OBITUARIES

**Sympathies extended:** – The Board of Directors, the Executive Director, the Field Directors and the staff, all of whom are acquainted with the deceased, their families and relatives through the AMAA records, extend their sincere and deep sympathies to the immediate kin, relatives and friends of the deceased, whose obituaries, transmitted to the Editor by pastors, friends or relatives, are recorded below.

## EDWARD CHALIKIAN

Edward M. Chalikian, 81, an engineer who for 33 years taught science and industrial arts, and was later a department head at several Philadelphia high schools, died at Delaware County Memorial Hospital in Drexel Hill after a long illness.

For the last 37 years, Mr. Chalikian was a resident of Broomall, where he was an active member of the St. Mark's United Methodist Church. He was a very active member of his congregation, supervising Sunday school, singing in the choir and serving in many other capacities.

"Everywhere he went, he always had the ideals of serving the community and serving the ideals of the Lord," his wife, Dorothy, recalled. "He was a wonderfully inspiring teacher. People would keep in contact with him long after they left school."

Born in Philadelphia, Mr. Chalikian was a 1925 graduate of West Philadelphia High School. He graduated from Drexel University in 1930 with a degree in mechanical engineering. He received a master's degree in education from Temple University in 1949 and took additional courses in vocational education at the University of Pennsylvania.

After working at Westinghouse Electric Corp. and the Philadelphia Electric Co., he began his teaching career in 1940 at Overbrook High School in West Philadelphia. From there, he moved to several other schools in Philadelphia and finished his career at Northeast High School.

He developed a reputation throughout the city school system for motivating students and constructively supervising their work, which included designing and building sets to stage school programs at the Academy of Music and other large auditoriums. These projects were recognized upon his retirement when he was honored by the school system for being an outstanding department head.

Mr. Chalikian was recently honored by the Armenian Missionary Association of America as a lifelong member of that organization. His family has requested that memorial gifts be sent to the AMAA and designated for the Edward Chalikian Endowment Fund.

## LOUISE ARAX ZAKARIAN

She was a rose, and like her favorite flower with its petals-surrounding the center of the rose, she surrounded others, those whom she

loved, with the same softness, gentility and beauty that dwelt within her.

She treated each child like a rose—realizing that in every young person there was a fragility, and from the proper nurturing, and caring, and unabounding love and kindness, emerged a strong and beautiful plant equipped to bask in the sunlight of life. Those that she loved, loved back—those that heard her say, "I love you," knew those words were not meaningless.

She listened to people, and understood them. She counseled people with truth and compassion, and said nothing that she herself did not practice in her life.

She loved cooking but it went further than that. Always concerned about nutrition and the proper preparation of food, she spent hours in the kitchen perfecting her recipes. Her own special cheese formula was the talk of a New Jersey university, and her ideas on nutrition and child rearing captured the fascination and imagination of the various professions—medical, psychological, and nutritional. During her lifetime, she received offers to put her experience and expertise into writing, but she never wavered in putting the needs of her family first. She was a career homemaker, and she gave her all to her children, putting aside any ideas of a professional career. Her suffering in the last years of her life never once diminished her unending concern for those she loved. Those who received her love, care and concern, are truly fortunate, and they are, indeed, thankful for the legacy she has left behind.

## DR. ALICE M. BANDEIAN

Dr. Alice M. (Kechijian) Bandeian of Holyoke, MA, died on January 7, 1988. She and her husband, Dr. John J. Bandeian, were long-time doctors in Holyoke.

Born in Providence, RI, on July 22, 1916, she was the daughter of the late Mardiros and Aznive (Hakemian) Kechijian. Educated in Providence schools, Dr. Bandeian received her bachelor of arts degree from Brown University in 1937 and her M.D. from Boston University in 1941.

She was trained in anesthesiology and later became chief resident at Massachusetts General Hospital in Boston. From 1943 to 1946, Dr. Bandeian was associated with Dr. Richard Sweet, thoracic surgeon, and was

head anesthesiologist at Mass. General Hospital.

In 1948, she came to Holyoke and assisted her husband in his practice on Pine Street. She also was a volunteer at Mount Holyoke College, a member of the Humane Society of the United States and the National Wildlife Federation.

"Alice was a unique woman. As a young woman during the Depression years, she worked her way through college," said her son, Dr. Stephen Harry Bandeian of Washington, D.C. "She then went on to medical school and became a doctor at a time when this was difficult for a woman to do."

He also cited her work as a mother. "She taught her children the values of hard work, determination and caring for others. She will be deeply missed by her husband, by her children and by all who knew her," he said.

Besides her husband and son, she leaves one other son, Dr. John Jacob Bandeian of Bristol, Tenn.; one daughter, Natalie Bandeian-Zoll of Woodbridge, Conn.; one brother, Dr. Harry Mardiros Kechijian of Pawtucket, RI; two grandchildren; several nieces and nephews and grand-nieces and grand-nephews.

## VARTANIG G. VARTAN

Vartanig G. Vartan, the principal writer of the "Market Place" column in *The New York Times* since 1983, died of cancer at Roosevelt Hospital on May 25. He was 64 years old and lived in Manhattan.

Mr. Vartan joined *The Times* as a financial writer in 1963 and covered various aspects of Wall Street for the next 25 years. He wrote about the rise of institutional investing, the corporate takeover boom, the bull market of the 1980's and the collapse of stocks last October.

After reporting on the brokerage business for some years, Mr. Vartan then wrote the daily stock market report before becoming the main writer of the "Market Place" column.

A short, dapper, cheerful man who kept his largely bald head shaven much of the time, Mr. Vartan was widely known, on Wall Street and elsewhere, by the nickname Tonny.

Vartanig Garabed Vartan was born on June 28, 1923, in Pasadena, California. His father was Garabed S. Vartan, and his mother was the former Yeranig Saxenian.

Mr. Vartan grew up in Memphis, Tennessee,

and went to Yale College. His studies there were interrupted by World War II, in which he served from 1943 to 1945. After the war he earned a B.A. degree in 1948 from Yale.

Mr. Vartan was a reporter in Mississippi from 1948 to 1952; then joined the United Press in Manhattan from 1952 to 1955. From 1955 to 1962 he was a staff financial writer with *The New York Herald Tribune* from and, concurrently, a Wall Street columnist for *The Christian Science Monitor*.

Mr. Vartan was the author of two novels. Reviewing the first, "50 Wall Street," which came out in 1968, a Times critic wrote that Mr. Vartan "certainly writes with a flair for the character behind the action." His second novel, "The Dinosaur Fund," published in 1972, was about the world of mutual funds.

Mr. Vartan was a collector of antique securities certificates, which line the walls of his study in his East Side apartment.

He is survived by his wife, the former Cynthia Smith, a senior editor at Dodd, Mead, whom he married in 1961, and by their son, Kirk Spencer Vartan, also of Manhattan.

Mr. Vartan served for many years on the AMAA Investment Committee.

## ELIZABETH APOIAN

Elizabeth Apoian, born on September 22, 1910, in Severag, Turkey, was the fourth of five children born to George and Anna (Atarian) Sevdalian.

As a refugee Elizabeth lived in Aleppo and later in Beirut. She emigrated to the United States in 1926.

Elizabeth married Michael Apoian on September 2, 1929; they were blessed with three children; Joseph, Anna and Diana.

Elizabeth was very industrious and worked as a seamstress in her husband's cleaning business. She was a loving mother and was always ready to help those who needed her assistance. A religious person, she loved God and with her sincerity and warmth she easily drew people to her.

She passed away on Wednesday, October 21, 1987, following a heart attack and lung failure.

She is survived by her husband, Michael; two daughters, Diana Apoian and Anna Brantley; and one grandson, Michael.

## LEONARD A. MANOOGIAN

Leonard A. Manoogian of South Byfield, MA, died on February 8, 1988, in a Boston hospital at the age of 34. He had been in ill health for several years after lung surgery. He leaves his parents, Archie V. and Elizabeth R. Manoogian of South Byfield. Leonard's grandfather, Vahan, was one of the original members of the First Armenian Evangelical

Church of Boston (now the First Armenian Church, Belmont, MA) and an active supporter of the AMAA and AGBU.

Leonard was born in Everett, MA, in 1953. He attended schools in Everett and Winchester, MA, where he graduated in 1971. He also attended Massachusetts Bay Community College. Prior to his last illness, Leonard was a partner in Hemenway Contracting Company of Boston and Byfield. He also worked as a waiter at the Ship Restaurant in Lynnfield.

In addition to his parents, he is survived by two sisters and a brother: Elizabeth Manoogian Banks of Edmond, OK; Marilyn Manoogian Burris of Beverly, MA; and Willard J. Manoogian of Haverhill, MA.

## HURANT TASHJIAN

Hurant Tashjian, 78, of Worcester, MA, died on January 27, 1988.

Mr. Tashjian was the son of the late Moses Tashjian, who in 1897 was the first Armenian immigrant to settle in Whitinsville, MA. Hurant's mother, Nazalie Bagdasarian of Worcester, and Moses were the first couple to be married in the newly built church called the Village Congregational Church in Whitinsville.

Hurant was the third oldest of his family, having two sisters: Satenig (Mrs. Dikran Simsarian); Diana (Mrs. Hapet Aharonian); and two brothers, Berge C., a prominent attorney in Worcester; and Aram, a pharmacist in Worcester.

In 1927, the Tashjian family moved to Worcester and joined the Armenian Church of the Martyrs.

Although a busy student at Worcester Polytechnic Institute, Hurant still made time to become an active member of the Christian Endeavor Society. He was graduated from Worcester Polytechnic Institute in 1931 with a degree in Mechanical Engineering.

Hurant married the former Anahid Balikian of New Jersey and they were blessed with two daughters: Emily, a graduate of Clark University with a B.S. degree in Mathematics, and Gloria, a graduate from the University of Massachusetts and Wesleyan College with a PHD in Mathematics.

Hurant was a devoted church member who was always there when needed and, in his quiet, humble but strong way, gave capable leadership to his church.

Hurant was elected Senior Deacon for life in 1952. In addition to being a deacon since 1952, he served for many years as Moderator of the Armenian Church of Martyrs.

Mr. Tashjian had a great interest in the young, beginning with the smallest children in our precious Sunday School and the teenagers in the Armenian Protestant Youth Fellowship. Hurant always supported the

youngsters' projects and was ready to contribute whatever was needed for them.

For seventeen years, Hurant sponsored the Bay State Paint and Hardware Little League Baseball Team of the Joe Schwartz Little League. He was a sponsor of the Worcester Youth Orchestra and the Worcester Music Festival, a member of the Knights of Vartan and of the AGBU, and a generous supporting member of the Armenian Missionary Association of America.

He leaves his wife, Anahid (Balikian) Tashjian; two daughters, Emily Tashjian of Andover, MA, and Gloria Tashjian of Staten Island, NY; two brothers, Aram Tashjian of Worcester and Berge Tashjian of Westboro; two sisters, Satenig Simsarian of Palisades, NJ and Diana Aharonian of Wellesley; and several nephews and nieces.

**The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.**

- |                                |                       |
|--------------------------------|-----------------------|
| <b>Arzouman, Harry</b>         | <b>April 23, 1988</b> |
| <b>Hollywood, CA</b>           |                       |
| <b>Der Ghazarian, Kissag</b>   | <b>May 4, 1988</b>    |
| <b>Los Angeles, CA</b>         |                       |
| <b>Dagavarian, Mildred</b>     | <b>May 12, 1988</b>   |
| <b>Loma Linda, CA</b>          |                       |
| <b>*Jaffarian, Ephronia</b>    | <b>May 19, 1988</b>   |
| <b>Troy, NY</b>                |                       |
| <b>Minasian, Marie</b>         | <b>June 2, 1988</b>   |
| <b>Cleveland, OH</b>           |                       |
| <b>*Shirikian, Rev. Movses</b> | <b>June 15, 1988</b>  |
| <b>San Francisco, CA</b>       |                       |
| <b>Bishop, Anita</b>           | <b>June 18, 1988</b>  |
| <b>Fresno, CA</b>              |                       |
| <b>*Orchanian, Manasseh</b>    | <b>June 20, 1988</b>  |
| <b>Queens, NY</b>              |                       |
| <b>Tutunjian, Lucy</b>         | <b>June 20, 1988</b>  |
| <b>Hasbrouck Hghts, NJ</b>     |                       |
| <b>*Mordigan, Alice</b>        | <b>June 29, 1988</b>  |
| <b>Mission Hill, CA</b>        |                       |
| <b>Kherlopian, George</b>      | <b>July 10, 1988</b>  |
| <b>Astoria, NY</b>             |                       |
| <b>*Shekerjian, Roberta</b>    | <b>July 10, 1988</b>  |
| <b>San Jose, CA</b>            |                       |
| <b>*Casparian, Hranoush</b>    | <b>July 11, 1988</b>  |
| <b>Jackson Hghts., NY</b>      |                       |
| <b>*Harikian, Samuel</b>       | <b>July 15, 1988</b>  |
| <b>Fresno, CA</b>              |                       |
| <b>Bishop, Daun</b>            | <b>July 24, 1988</b>  |
| <b>Ohio</b>                    |                       |
| <b>Hachian, Gladys</b>         | <b>July 24, 1988</b>  |
| <b>San Francisco, CA</b>       |                       |
| <b>*Keuhnelian, Dr. John</b>   | <b>Aug. 2, 1988</b>   |
| <b>Tenafly, NJ</b>             |                       |

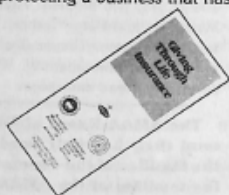
**\*Memorials were designated for AMAA.**



## WHAT'S YOUR POLICY DOING THERE?

Maybe you don't even know about that small life insurance policy, now paid up, that was taken out by your parents when you were a child.

Obsolete policies — they are sometimes called, because they are no longer serving the purpose for which they were bought — such as providing a child's education, or protecting a business that has been sold.



Consider the giving power in these life insurance policies, a way to put some of your sleeping assets to work for the kingdom of God. There are 12 other ways to give life insurance to your church. Write for a free copy of the booklet offered here. No obligation.

CLIP AND MAIL TODAY

To: Planned Giving Department  
Armenian Missionary Association  
of America  
140 Forest Avenue  
Paramus, N.J. 07652

( ) Please send me a free copy of the booklet,  
"Giving Through Life Insurance."

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

**Armenian Missionary Association of America**  
140 Forest Avenue  
Paramus, NJ 07652

## ANNOUNCING THE 69TH ANNUAL MEETING OF THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.

The Sixty-Ninth Annual Meeting of the Armenian Missionary Association of America, Inc. (AMAA), will be held on Sunday, October 23, 1988 at 1:30 p.m. at the Armenian Presbyterian Church, 140 Forest Avenue, Paramus, N.J.

All members of the AMAA are invited to attend the meeting to:

- ... Consider and approve the reports of the Officers, Executives, Committees, Chapters and Affiliated Boards of the Association for fiscal 1987-88;
- ... Consider and approve the financial reports for fiscal 1987-88;
- ... Elect eight Board members to replace those whose term has expired;
- ... Elect four members to the Nominating Committee;
- ... Elect an Auditor;
- ... Consider and approve the Association's budget for fiscal 1988-89;
- ... Consider and act upon any other business that may legitimately come before the membership.

The AMAA President, Dr. George Bezirgianian, and the Board of Directors look forward with great anticipation to the presence, participation and input of all ministers and members of churches, representatives of AMAA Chapters and Missions Committees as well as members and friends of the Association.

The Annual Meeting will be preceded by Board of Directors' meetings on October 21-22, an AMAA-sponsored Retreat-Seminar on October 19-20, and a Testimonial Banquet honoring Mr. George Philibosian, on Saturday October 22. All Board members and AEUNA active pastors are urged to attend these activities.

Non-Profit Org.  
U.S. Postage  
PAID  
Paramus, NJ  
Permit No. 55

MR. JACK TOROSIAN\*  
666 WEST 207 ST.  
NEW YORK CITY, NY 10034